THE BRETHREN'S EVANGELIST
A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, . . . Editor.

ASHLAND, O., APRIL 30, 1884.

SPECIAL DIRECTIONS FOR
Ordering the Brethren's Evangelist and Books, and Sending Money:

In all cases write the name of each subscriber, post-office, county and State plainly.

Also, post-office, county, State and name of the writer of the letter.

In ordering a change of address, always give the name of the person, post-office, county and State where the paper is going, and where it is to go after the change.

If anything is written for the editor, or for publication, it must be on a separate sheet of paper from that on which the names of subscribers, or orders for books, are written.

The money should accompany all orders for books or papers.

Money may be sent by Express, Postal Money Order, Bank Draft, Postal Note or Registered Letter, at our risk.

We will be pleased at any time to correct any and all errors occurring in this office.

While we shall endeavor to fill all orders promptly and correctly, we must decline to duplicate any books which may be lost on the road to their destination.

The subscription of the BRETHREN'S EVANGELIST is $2.00 a year, in advance.

New subscriptions may commence at any time during the year, but we cannot agree to furnish back numbers.

The BRETHREN'S EVANGELIST will be sent only till the term of subscription expires, unless otherwise ordered.

Agents are allowed to retain ten per cent. of our money for their services.

All letters and communications to be addressed,

H. R. HOLSINGER & CO.,
Ashland, Ohio.

TAKE NOTICE!

Persons receiving this paper, either by single copy or for a year, are informed that it is done at the suggestion and expense of some friend, and that it will not be sent beyond the time ordered. Single copies are sent with a view of soliciting subscriptions, and all are invited, but none will be inveigled. We aim to do a straight and honorable business. If you like our paper you will take it; if you do not like it, that is the end of it.

THE BALANCE OF THE YEAR FOR $1 50.

In order to help our agents along in getting subscribers, we have concluded to offer the balance of the year for $1.50. That is, from the time the subscription is received. We still have back Nos. from January first, and shall be pleased to furnish new subscribers with the full year for two dollars, or the first six months for $1.00. We will try to accommodate our friends. From this on all should say what they wish, whether back numbers or not. When nothing is said we send back numbers, as a rule.

TEN DOLLAR PLEDGES.

We pledge ourselves to be one of one hundred persons to secure five subscribers each, to the BRETHREN'S EVANGELIST, at two dollars, within sixty days:

Hattie Hazen,	Isaac Kilhefner,	Dr. U. M. Beachly,
Kiehl & Folkerth,	Henry Homan,	S. W. Tombaugh,
P. J. Brown,	Mary M. Sterling,	R. K. Binkley,
W. A. Adams,	S. H. Hill,	Maggie Miller,
Henry J. Frantz,	R. F. Mallott,	E. L. Yoder.
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J. H. Thompson	E. J. Worst,	E. A. Maust,
C. A. Coler,	E. Berkley,	P. R. Writesman,
Addison Harper,		

WHO IS TO STAND AT THE HEAD.

We will give a half dozen Cloth Hymnodies to the church which shall have the largest list of subscribers to any one office by the first of June, providing it shall not be under forty.

To the church having the second list in length we will give one-fourth dozen cloth Hymnodies, providing it shall not be under thirty subscribers. Persons competing for the first prize cannot take second.

For the third we will give one-fourth dozen (3) board Hymnodies, the list not to be under twenty-four.

Those competing for first or second prizes can not take the third, but transfers may be made at any time up to within fifteen days of the first of June.

The following is a list of the leading postoffices, as they now stand:

Waterloo, Iowa,	33	New Enterprise, Pa.,	26
Johnstown, Pa,	42	Falls City, Neb.,	24
Dayton, Ohio,	29	Huntington, Ind.,	18
Lanark, Ill.,	30	Covington, Ohio,	20
Ashland, Ohio,	22	Morrill, Kansas,	16
Berlin, Pa.,	20	Meyersdale, Pa.,	19

OUR PREMIUM LIST.

To invigorate our agents to greater efforts, and assist them in accomplishing more good, we offer the following premiums:

1. To the carpenter or builder who sends us the largest number of subscribers for the balance of the year, by May 1st, a set of Palliser's Useful Details. Price three dollars. Only carpenters and builders to compete for this prize. It is very valuable to mechanics in the above line. It contains outlines and patterns for everything from a moulding to a roof-stool.

2. To the person sending us the largest number of subscribers for the balance of the year, by May 1st, we will give a copy of all the publications advertized at this office, amounting to $4.34, including one morocco Hymnody.

3. For the second largest number of the same kind, we will give a year's subscription to the *American Agriculturist.*

4. For the third largest number, a morocco Hymnody.

5. For the fourth, a year's subscription to the Chicago Weekly *News.*

Any new subscriber or any old one renewing for the balance of the year, at $1.50, may select any ten cent item from our list, or any two or more making ten cents, in addition to the paper.

DIFFERENCES BETWEEN THE BRETHREN AND THE GERMAN BAPTIST.

This article is a continuation of our answer to * * * continued from last week. He stated that he was well acquainted with the German Baptist church, or the old Dunkards as he called them, and wanted to know in what our people differed from them. In our previous articles we showed in what we are alike in faith and practice; now we propose to show in what we differ. And we repeat again what we said in our first article, the best way to do so is by showing how we became separate churches.

We were once all one people: only a few years ago all belonged to one general brotherhood, and yet the same differences in opinions and practices existed then as they do now. We cannot now call to mind anything that has been introduced into the Brethren church that did not exist in some of the congregations before the division, and that were either tolerated or winked at by the conferences. There were things then in the general church as there are now in the German Baptist church, which were advocated by some and opposed by others. One of these consisted in the item of dress. Plainness or modesty of dress has ever been a principle of the church. It is founded upon such passages of scripture as: "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold or pearls, or costly array; but which becometh women professing godliness with good works." 1 Tim. 2: 9, 10. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 3, 4. "The lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but of the world." 1 John 2: 16 These passages, in connection with the general drift of the teaching of the scriptures is against superfluity in dress, as well as in all other departments of life. Following the foolish, frivolous, and especially immodest fashions of the world is clearly forbidden in the scriptures above quoted. And so far again all the branches of the Dunkard church agree. But an element arose in the church which decided that only a certain form or cut of clothing is plain and dare be worn. And this element grew so strong that it controlled the conferences. Therefore when its rigid enforcement was opposed by some of the membership they were said to oppose the "order of the church." Among these was the editor of this paper. And one of the papers which helped to form the wedge that divided the church, read as follows:

Inasmuch as brother H. R. Holsinger has been admonished by the annual meeting again and again, according to the minutes of annual meeting, to cease to publish articles conflicting with the general order of the old brethren and good feeling of the church, and still continues to do the same; we now request annual meeting to deal with him according to Matt. 18, and the decisions of annual meeting, either directly or by committee, and if he does not hear the church hold him as a heathen man and a publican."—*Report of Annual Meeting*, 1881, *page* 9.

The above contains the essence of all the charges against us, and the sum and substance upon which the church was divided. And upon this matter a difference exists between the two churches about as follows: The Brethren believe and practice plainness in dress; but allow each member to choose between the different kinds of plain modes and styles, and the church prescribes no form, and will allow anything that is modest and reasonable.

The German Baptists have prescribed certain cuts and styles, which are no more plain and much less comfortable and modest than others, the wearing of which is made a test of official position and church relation. Only elders who are in the general order in dress and in the wearing of the hair, are eligible to appointment on committees to settle difficulties in the church. They instruct their members how to wear their clothing and their hair, which if they neglect to do, is sufficient cause for expulsion, and their annual meeting recognizes the expulsion.

The German Baptists have adopted certain methods of observing the commandments of the Gospel, which are neither scriptural nor reasonable, and which are made obligatory. They seek to establish a uniformity of practice by coercion. The Brethren have no arbitrary rule outside the plain teachings of the Gospel, and seek to find and sustain a uniform practice from scriptural teachings and common sense. And our plan is succeeding much better than theirs, as they have a much greater variety of practice among them than there is among the Brethren.

In the breaking of bread, for instance, the Brethren have one mode, the men and women breaking bread and passing the cup, while the Conservatives have prescribed that the bishop shall break the bread and pass the cup to the women and the men pass it among themselves. The Brethren practice only the single mode in feet washing, that is they wash one another's feet, just as Jesus said we should, while the German Baptists have adopted the double mode but practice both for the sake of policy. They seek to maintain unity by enforced uniformity; we preserve union through gospel liberty. They hear the gospel interpreted through the church; and we hear the church defined through the gospel. We accept the gospel as it says, they take it as their annual meeting interprets it. We take the sincere milk of the word as it comes from the fountain; they get it filtered through the minds of men, and generally through the minds of men much tainted with prejudice.

The penitent believer is asked to confess faith in Jesus Christ as his Savior, and promise to live faithful to the requirements of His gospel while he lives, whereupon he may be baptized and received into the Brethren church; Acts 2: 37—41; 8: 37; the German Baptists require him to promise to obey the order of the church in wearing his clothes and his hair.

There are other points of difference which we may state in a future article, but we shall regard the queries as being fully answered with this number, as the most important points of agreement and disagreement have been brought out.

THE WORK AT ASHLAND.

Perhaps it would not be amiss to give our readers a little account of our Sunday Church work at Ashland, the place from which the EVANGELIST hails once a week. We think we have quite interesting and edyfying services even if we do say it ourselves. The first exercise of the day is the Sunday School, which meets at half past nine o'clock. The school is doing quite well, though those in charge of it are quite anxious to make it better and larger. It is held in the College Chapel, and the College being outside of town, it is a little too far out of the way, and more difficult to gather up children, than if it were in the heart of the town. The same difficulty is met with in securing a full audience at our regular services. Those who think the meeting and Sunday school and prayer meeting are of *much* account will still make out to get there, and if it does require a little effort.

The Sunday school closes at half past ten, and public preaching opens at eleven. The interrening half hour is devoted to a praise service. Last Sunday Professor Ward, our music teacher, not being present on account of illness, we conducted the service. We sang Nos. 241 and 284, interspersing the singing with remarks, on the most impressive part of the songs, and exhortation to sing from the heart; or as an apostle puts it, "with the spirit and understanding also." Although we are somewhat rusted in this line of work, those who joined in the service, and about all did, appeared to enjoy it. Miss Ida Musselman kindly played the organ for us, and she did her part well. We thought the congregation really meant what they said when they sang the last stanza of No. 284 the last time.

At eleven o'clock the preaching service began, It appeared to be our duty to preach. We have two assistants in the ministry, brother W. C. Perry elected here last winter, and brother A. A. Cober, from the Berlin church, both students at the college; and as they have hard study to do all the work required of them, they do not feel able to help us very much in the ministry, so we preach when we are home, and they do the work when we are absent.

We took for our text the scripture for the Sunday school lesson, first Cor., 8, especially the last verse. The subject was *Christian Duty.* Our first thought embraced the Christian's duty to God in his conduct toward his fellow men. This idea was opened out more clearly by quoting Heb. 6: 10; Prov. 19: 18; Mat. 25: 40, and 1 John 3: 17.

The second division was upon our duty in living so that we would not give any occasion to others to commit wrong. We can only be assured that we are not doing this when we have good reason to know that we are doing others *good.* It is not enough to know that we are not doing any harm, we should *know* that we are *doing good.*

We may cause our fellows to offend when we attend balls and reveling parties, even if it should be possible not to do ourselves a personal injury. They may be too weak to resist the temptations that would be thrown around them.

One man may take one glass of wine without endangering himself to become drunken, while another man will be certain to get upon a protracted spree if he but tastes intoxicating drink. The former, therefore, should never taste any drink if thereby he could prevent his fellows from drinking.

The same application can be made to theatre going and attending places of idle amusement. We might possibly attend such a place without becoming contaminated, but a neighbor who would be induced to attend through our influence might be led from virtue by the influences of the place.

In the evening was the prayer meeting. Here we were permitted to look on. The scripture read was the Sunday school lesson for next Sunday, viz., 1 Cor. 13. Brother Alvin Cover led the meeting. Brother Ditch, of Stark county a student, gave an address on *The Value of Love.* Sister Mary M. Sterling read an essay on the *Power of Love*, and sister Lottie Holsinger treated upon the *Eternity of Love.* All were interesting and instructive. We have been permitted to attend several of those meetings lately and have been edified. The principal workers are brethren Perry, Baily, Cober, Davis, Ditch and Prof. Mykrantz, and sisters Mary Sterling, Belle Sterling, Emma Davis and Lottie Holsinger, with perhaps a few others who were not present when we were.

It was a pleasant day, and we enjoyed its services.

LEAF FROM THE EDITOR'S DIARY.

Have just returned from a walk through the streets of a large city. In traveling to the city also we passed through a wealthy country. We saw many fine farms and beautiful homes in city and country. We may say many thousands of desirable homes. They are all owned by somebody. Most of the owners earned and saved the money wherewith to buy the lands and build these homes. Now what bothers us is: why cannot we have a home of our own? If it even were but a little one, a cottage and a lot. True the good book says the poor ye always have with you, but then the Bible knew there were enough of them without us.

"It takes work to earn and economy to save means to secure a homes!" Yes, we know it does. And if there is one thing in life of which we have done our share, it appears to us it is work—intense and incessant work. We are at work early and *late.* We work "day in and day out." We do not work ten hours for a day but from fifteen to twenty. The Lord only requires that a man should work six days in a week, but we would be very thankful to get through with eight legal work days. Work, why that's all we do or know. When we ride we work, or whether we walk we are at work at something: a sermon, an address, or an article for our paper. We have subjected ourself to censure of being undomestic at home, and unsocial abroad, by suffering business and duty to occupy our attention when the claims of friends should have been recognized. Work indeed! We feel that we have worked enough to own the best printing office in Ohio, with a steam press, a Buckwalter engine, and a nice little home of our own.

"But it takes economy?" It does, eh? That means that one must be saving, not wasteful, nor extravagant in living. While we lay no claims to any special degree of this grace, we believe we can successfully maintain at least a right to rank with the average well to do citizen. Strict economy has ever been practiced in every department of the household. Not penuriousness nor stinting, but genuine christian economy. We have lived well, on wholesome food and plenty of it. We have always been comfortably but never extravagantly clad. We have raised but a small and a reasonable family. We have traveled much, but the fare has cost us nothing—comparatively speaking—having mostly traveled on a free pass or at the expense of others. Personally we have indulged in few luxuries and less superfluities. We spend no part of our earnings for drink or tobacco, those wasteful luxuries. And we can truthfully assert even more of our family. A more frugal, economical, and industrious wife never conducted a poor man's home than she who has been our help-mete. So we are still at sea to find why we do not own one little spot of this wide domain. We aspire not to wealth or opulence, or seek a place among the honored and great, but if honesty, industry, economy and unremittant toil deserve a home in this mundane sphere, we think we have a claim. So far we have found no place to lay it except on half a lot in the Berlin cemetery. Even that we are not eager to occupy, and never may.

We most humbly entreat our correspondents to have patience with us. We have just counted the letters on our file for private reply, and find there are thirty-five, and some of them have the second request. There is only so much that a man can do; there are only twenty-four hours in a day. Have patience with us friends; we hope to get around ere long. We thought we were kept pretty busy last year when we had half a paper and an experienced assistant. We would employ more help but we are compelled to practice the most rigid economy in order to sustain the enlarged paper and pay our honest debts. Bear with us, brethren and friends; we know your letters should be answered, and fear that some of you have apparent cause to feel neglected, but if you were in our office a half day we could convince you that it is not from neglect.